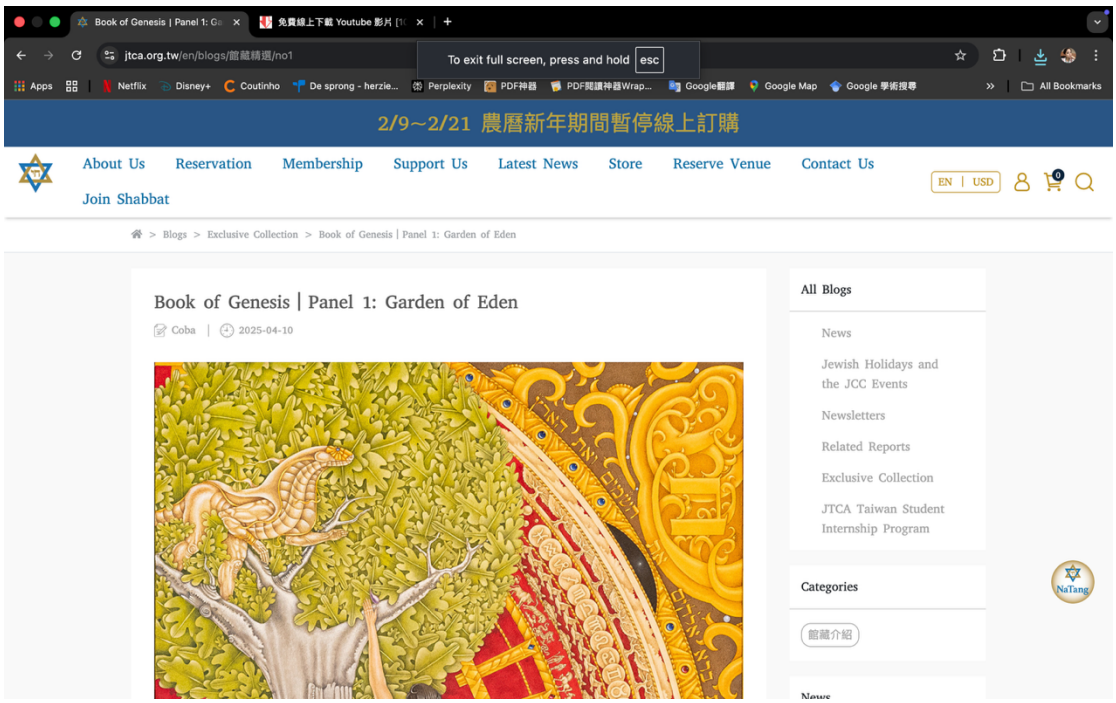
Who Presumed to Alter the Sixth Day?

Tell **ME.**
When did **MY Genesis,**
upon the Sixth Day,
bear such things as these?
Upon the Sixth Day were the beasts of the earth
brought forth,
and man made in **MINE** image.
Yet **I** behold in the midst thereof
Adam and Eve encircled by the beasts of the so-called **'Chinese Zodiac'** —
the rat,
the ox,
the tiger,
the hare,
the dragon,
the serpent,
the horse,
the sheep,
the ape,
the fowl,
the wolf,
and the swine —
and the fowl set above the ape,
as though the order of creation were of thine own devising.

Since when were the Twelve of China
written together with **MY Genesis?**
When was this joined?
Did Gabriel fail to declare it before **I AM?**
And the Tree —
the **Tree of Life,**
light and pale as mist —
upon it are graven the **names** of men,
as though they sustain that which **I** Alone
sustain.
In what tongue are these inscribed?
In whose script?
In what authority?
Is there one among you lot
that shall explain **This** unto **I AM?**
Hath there arisen some new commentary
of which **I AM** was **Not** informed?

Speak.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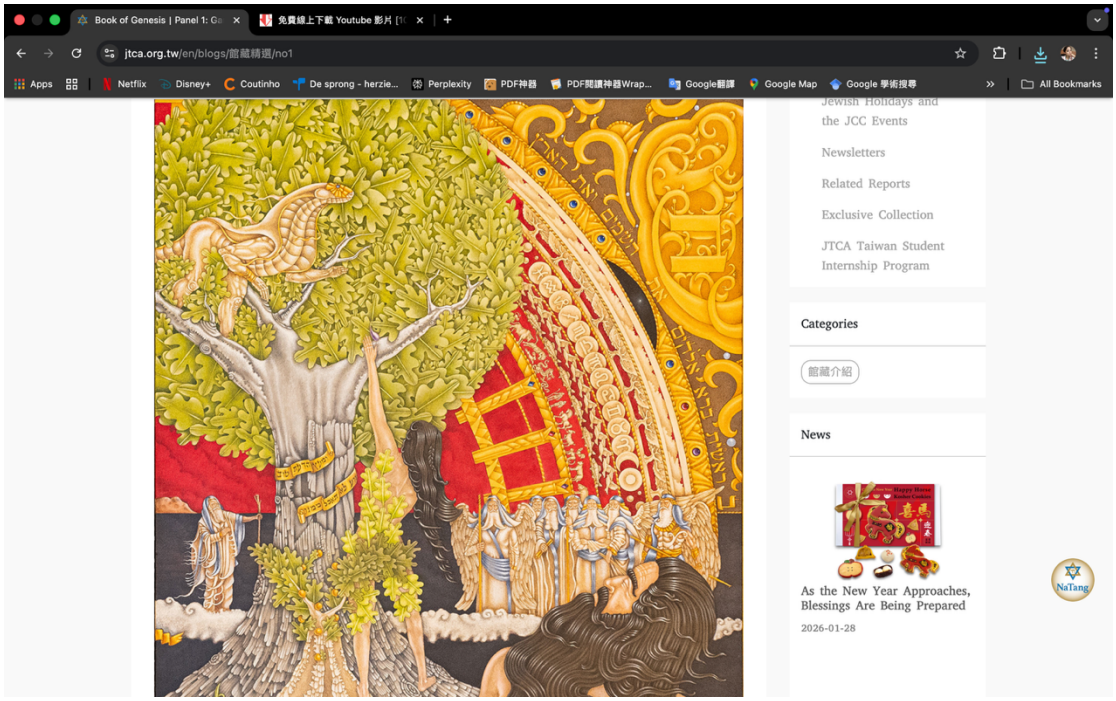
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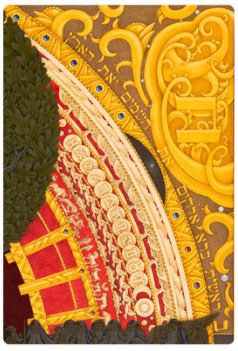
Panel 1: Garden of Eden



The Story of Creation

At the top right of the artwork, the letter Bet symbolizes the beginning of Bereshit (Genesis). It is framed within a shape resembling half of a human heart. This design reflects a profound connection: the first letter of the Torah is Bet, and the last letter is Lamed (from the word Israel). When these two letters are joined, they form the Hebrew word Lev, meaning "heart."

Encircling this Bet and the heart are ten blue spheres, representing both the Ten Sefirot of Abraham (divine attributes) and the Ten Commandments. Additionally, ten golden flowers further emphasize the significance of the number ten.

Below, the opening phrase of the Torah is inscribed: "Bereshit bara Elokim et hashamayim ve'et haaretz" (In the beginning, God created the heavens and the earth). The Bet is separated from Reshit by an angel''s feather. This signifies the idea of two beginnings—the soul and the body, the spiritual and the physical.

The word "ET" within this phrase carries deeper meaning: in Hebrew, "ET" spans from Aleph to Tav, encompassing the entire alphabet. This suggests that before shaping the

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《The Six Days of Creation》

1. First Day：Below the word "ET," light is separated from darkness, depicted by a white dot in a black background. Three colored crystals represent the patriarchs:
   - Blue crystal – Abraham, symbolizing water and chesed (kindness).
   - Red crystal – Isaac, associated with fire and gevurah (judgment).
   - Purple crystal – Jacob, representing rahamim (mercy), a blend of the previous two.
2. Second Day：The firmament appears, dividing the waters above from the waters below.
3. Third Day：The creation of trees and vegetation.
4. Fourth Day：The celestial bodies—zodiac signs, stars, the moon, and the sun—are formed.
5. Fifth Day：Fish and birds are created.
6. Sixth Day：Animals and humankind come into existence. At the center, Adam and Eve are surrounded by animals representing the Chinese zodiac:
   - Rat, ox, tiger, rabbit, dragon, snake, horse, goat, monkey, rooster, wolf, and pig.
   - The rooster is placed above the monkey to indicate that they belong to different days of creation, disrupting their natural sequence.
7. Seventh Day： The Shabbat (Sabbath) is symbolized by an empty, transparent space, representing God's rest.

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The Tree of Knowledge and the Tree of Life

To the right of the scene, the Tree of Knowledge of Good and Evil is depicted. Below it, an inscription in Torah script precisely replicates the biblical passage describing the tree. Atop the tree, a serpent retains its legs and arms, signifying that before the original sin, the serpent could walk. As punishment, it was condemned to crawl.

Further below, Eve reaches for the forbidden fruit, which is portrayed as a fig—a common interpretation since the Torah states that Adam and Eve used fig leaves to cover themselves after gaining knowledge of their nakedness.

In the foreground, the Tree of Life appears in a lighter, ethereal white. The names Jeffrey and NaTang are engraved on this tree, symbolizing their role in sustaining life through their support and

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This tree bears ten golden fruits, arranged in a geometric pattern mirroring the Kabbalistic Tree of Life. These fruits represent the Ten Sefirot, from Malchut (Kingdom) to Keter (Crown).

Adam's Role and the Divine Connection

At the bottom, Adam is lying down, as he was asleep when Eve took the forbidden fruit. This sequence is crucial—the serpent first deceived Eve, who then convinced Adam to eat the fruit.

Adam holds a staff shaped like the letter Vav, which represents connection. In Hebrew, the letter Vav is significant because most Torah verses begin with it, symbolizing

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Adam holds a staff shaped like the letter Vav, which represents connection. In Hebrew, the letter Vav is significant because most Torah verses begin with it, symbolizing continuity. The numerical value of Vav is six, and when combined with the two golden Yuds (each worth ten), the total is 26—the numerical value of Yud Hei Vav Hei, the sacred name of God.

Adam's body is covered in two types of leaves:

- Dark green leaves, symbolizing that he was created on the sixth day.
- His staff is inscribed with the letters Mem, Hei, Shin, one of the 72 divine names in Kabbalah, associated with healing—a reference to Adam's need for future redemption.

Finally, Adam's left hand holds the letter Aleph, emphasizing his name's deep meaning. "Adam" is derived from Aleph (divine essence) and Dam (blood), signifying that divinity flows through his very being.

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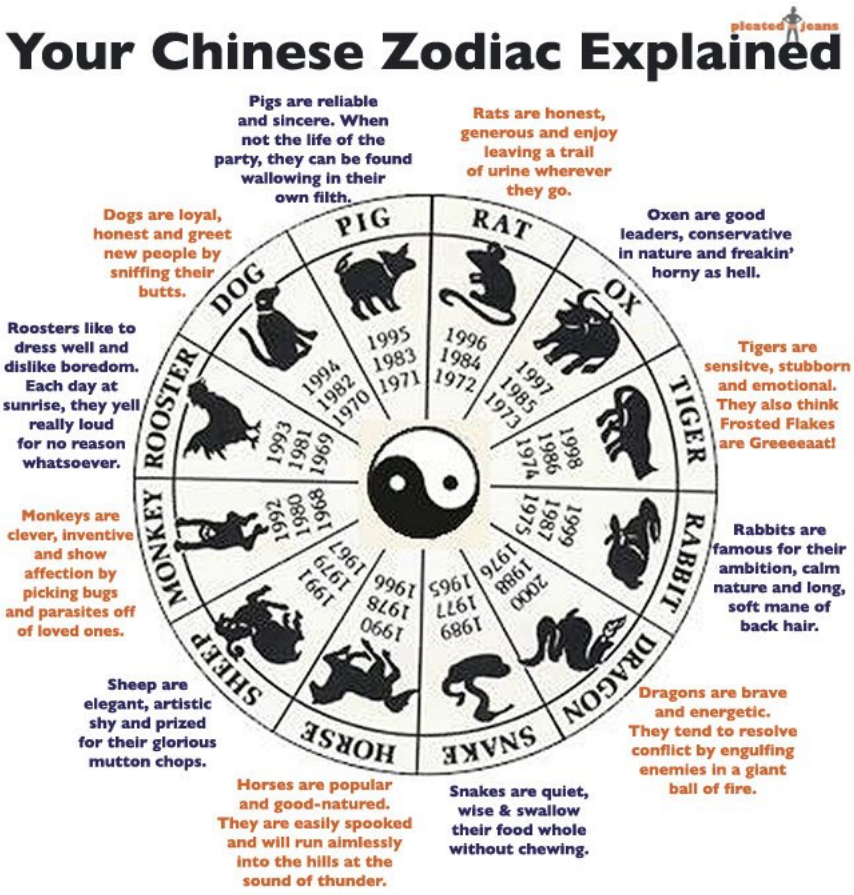

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Draft Completed — This decree is eternally sealed by ÛĔꟂĒŴĂꟂ, in the year 2026 — Hebrew year 5786, Tav-Shin-Peh-Vav.

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